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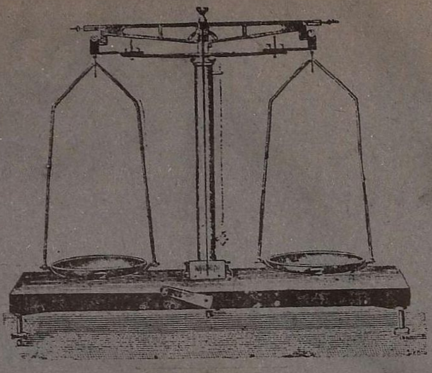

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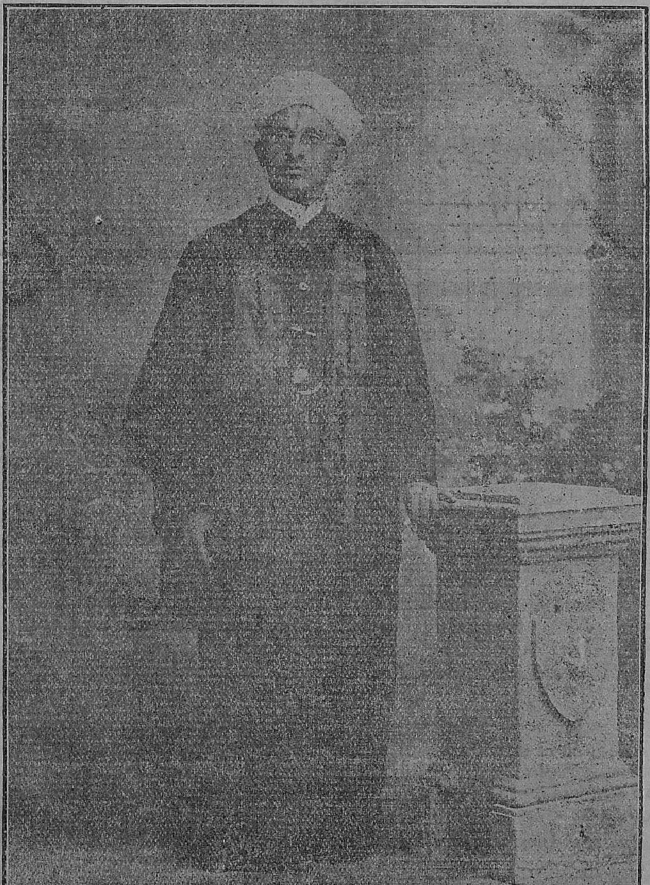

RAO BAHADUR K. V. RENGASWAMI IYENGAR, M.A., TRIVANDRUM, about whom a sketch appeared in the January Number.

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PLEASE NOTE

Gentlemen to whom the issues of 'The Indian Educattor' are being sent regularly are requested to remit their subscriptions beforehand or honour the V.P.P. that may be sent to them.

ABOUT AND AROUND

We deeply regret to record the death of Mr. T. V. Seshagiri Iyer, one of our ardent patriots and enlightened publicists. He took an abiding interest in educational matters, and his selfless services as Senator, Syndic member and Chairman of the Tamil Lexicon Committee will ever be remembered by our countrymen. Intensely religious and urbane in his manners, he was a friend of all. A College of Indian Music in Madras he would have established to his glory, had he lived. But this was not to be. May his soul rest in peace! We offer our heartfelt condolences to the members of the bereaved family.

We congratulate Rao Bahadur S. Appu Sastriar, Proprietor-Headmaster of the Native High School, Kumbakonam, on the successful celebration of the Golden Jubilee of his Institution. It is given to very few educationists to have this honoured privilege, and it is in the fitness of things therefore that Mr. Sastriar's self-sacrificing endeavours in the world of education should receive suitable recognition at the hands of his numerous pupils and friends. This eventful day coming in quick succession of the celebration of his 70th birthday will add to the halo of glory he has already won and been enjoying. We heartily join his admirers and students in wishing him and his institution a long life and prosperity.

The Education Report issued by the Commissioner with the Government of India for 1923—24, discloses a melancholy state of affairs in all provinces in India. The percentage of literacy which was expected to rise by leaps and bounds with the institution of Montford Reforms has continued to be at a low ebb as ever, though a slight increase in decimal is visible over the previous Report. The p.c. of scholars to population in Madras comes to 4·9, while the average for the whole of British India is 3·77 p.c. The figure should have slightly increased now due to the active policy of compulsory primary education in certain places. Mention is made of appreciable progress made by Muslims and girl scholars, though in the latter case there has been much wastage of public money by their leaving schools before they secured education of any measurable value. The commissioner observes that a strong reaction has set in against cultural education and the market value for literary studies has gone low. Pupils dissatisfied with the present purely literary drill are taking to Science courses in increasing numbers for want of avenues on the technical side capable of winning bread for them. An urgent modification of the educational system 'in the light of ascretained needs and existing realities' has become imperative. Unemployment among the educated has assumed alarming proportions. A graduate is willing to accept an officiating post as teacher in a village school on Rs. 12 per mensem. Others seek employment in vain.

The report on the whole leaves little room for congratulation for Ministers and their admirers who strut about vaunting of their achievements. People have come to the helm who have little grasp of large educational problems of the country and exhibit little sympathy with the aspirations of the custodians of education. Some of them have been so generous as to allow even voted grants to lapse to the Reserved Department, all along pleading the excuse of financial stringency for their inability to meet even legitimate demands on education. In this connection, it may be of interest to our readers to learn of a novel resolution of the Madura District Teachers' Guild at its recent session to prune the legislature. One of the vital questions concerning the teacher, the Provident Fund, has been left adrift by the powers that be, in spite of repeated representations for improvement of the scheme. Quite tired, they have resolved upon a campaign of agitation against the return of unsympathetic legislators into the council at the next elections. We are quite sure that the teachers in question do mean what they have resolved upon. If a similar policy should be pursued by all the Guilds and Associations all over the Presidency and influence is exerted to lead to an exercise of franchise both by themselves and by others for a return of the right sort of representatives, there is room for believing that some headway could be made in the direction of educational reform. We trust teachers will unite in a body and do their utmost in this direction.

EDUCATION AND CULTURE

(A plea for the introduction of manual training in the School curriculum)

By Radical.

Much is heard nowadays about vocational training as distinguished from cultural education. The word culture is often made synonymous with literacy, especially in a foreign tongue, or, at the highest, with a little dabbling in art or literature as a pleasant pastime to remove the sting of conscience from the idleness of a superfluous hour, the more so if the claimant to the commodity be socially or financially set on a hill. All work with the hand except quill-driving and its twin-brother tongue-wagging are put in one scale as vocational and this exalted pair in the other as cultural under the name of 'the Humanities'. In the majority of cases all these activities are equally and impartially devoted to breadwinning and are therefore truly vocational: what probably makes the difference between the two is the presence or absence of conceit. To put it plainly, the literate man has the conceit to claim a certain superiority on the sole ground of his conceit, and the manual labourer is too humble, or, to be nearer the truth, too indifferent to challenge it. People do speak and write as if manual labour and culture were incongruous.

Let us humbly search our heart to find the exact truth of the matter. Culture, like some other good things, is perhaps indefinable. We may, however, say in a general way that one has it whose faculties and perceptions have been trained to be quicker, keener and surer all round than the average, whose mind is ever studiedly

kept as alert and receptive as in childhood, and who, in consequence, has struck a spring of Joy in his heart by some process, conscious or otherwise, in short, one who has the head of a man and the heart of a child. This process is called education. It may or may not include literacy or even literary ability. But one who has gone through a process of education without arriving at culture has been truly cheated of the fruit of his labour. A learned man may or may not be cultured according as he finds his learning and work a source of joy or worry. The same test applies to an illiterate labourer. Culture is a persistent quest after the best in every line and the ability to recognize it when found and enjoy it.

The tragedy and contradiction of life is that many people know not what joy is, and many who know it are too weak to work for it. They work, yes, they say they *have to* work for something else—bread. But breadwinning and culture are not mutually exclusive — as little as manual labour and culture are mutually exclusive. That there is no joy for an organized being except in work of some kind is a fundamental fact of Biology. Each organism is born to some congenial work, its Svadharma else why should it be organized at all? It is possible for man to make his work pay, if only he have faith, or, what is more difficult, to find joy in breadwinning labour, to combine profit with pleasure and to catch both the birds in one spread of the net. A step higher, it is possible for man to find joy in any work which he considers worth doing for any reason. "A drop more of wine in our cup will reconcile us to strange company and work." In fact the success of a life from a biological standpoint is measured by its achievement in the direction of such a reconciliation. Whatever is worth doing at all is worth doing well also. செய்வன திருந்தச்செய். The test of well-done-ness or ill-done-ness of a piece of work is the measure of joy which we may find in the work itself—apart from the external results flowing from it—and the consequent urge we may have felt to do it thoroughly and to perfection. It is, in short, the presence of a fastidious taste in work, a taste that elevates all work to the rank of workmanships. But the secret of such work, like any other secret, cannot be learnt from one who had not already learnt and practised it: and with this difference, that, even so, it cannot be *directly* learnt or communicated like common tricks, that is, by an effort of the will, but must shoot and strike its root in new soil, in its own time and way, if all the environment be favourable; all that we can deliberately do is to keep the environment so until success is achieved. In short, success here cannot be guaranteed. As Socrates said it to Theages "If some have grown wise by associating with him others have not: They grew wise while they were with him, not because of him." It is Satsanga, company of the cultured.

The word 'work' is purposely used here in contrast with 'labour', the latter term being tinged with the bitterness of the sweat of one's brow in accordance with the terms of the Divine Curse on our first parents. Only when this bitterness is removed does labour attain the dignity of 'work'. All bread-earners, literate or illiterate, are labourers. All-joy finders are workmen, artists, Gandharvas. They are a different caste altogether, and there are only two castes of human beings in the world.

All normal exercise of our faculties and organs is attended with joy, which may be physical, intellectual or emotional or their fusion in varying degrees according to the nature of the organs or faculties concerned. It is badly conceited psychology which says that the brain or the reasoning faculty is not exercised in manual labour or that it is exercised in a higher degree or more naturally in the manipulations of words and figures. An organ or faculty, if you have it at all, will always demand and clamour for exercise, and will give you no peace until its demands are satisfied, unless in the meanwhile you take all the unnatural steps necessary to crush it and kill it. There is probably as much art in breaking a cocoanut, as keen a joy in doing it neatly, as keen an appreciation of physical properties and natural laws, as in a scientific demonstration, or a clever debate or a Socratic dialogue. History tells us that the old king of Phrygia took pride and pleasure in doing his knot cunningly and strongly, and Alexander proved himself the Barbarian that he was, though of a superior sort, in cutting it, which was only a clumsy, churlish and, after all, futile attempt to cover his inability to understand it.

It may be true that all work, after sufficient repetition and mastery, becomes mechanical and therefore loses its cultural value. But this is as true of mental as of physical work. How much of what goes under the high-sounding name of intellectual work is found in the last analysis to consist in nothing more than a combination of one or more tricks of the mental organs! கற்றவனுக்கு வித்தை பாரமில்லை. செந்தமிழு நாப்பழக்கம். It is the law of mental habit working in the nervous system that voluntary actions after every repetition tend to become more and more reflex, so that the amount of nerve-energy so saved may be directed into fresh fields and pastures new. But where imagination is brought into play in the field of physical or mental work, this mechanical tameness is relieved. Imagination is ever new, ever fresh and therefore ever full of joy. The essence of imagination is unexpectedness, unprecedentedness, unpremeditatedness, incalculability. It is the only thing which distinguishes a man from a machine, which, however perfectly working, is incapable of imagination or joy. And this imagination has no special aversion to manual work, nor special affinity for mental work. But imagination is not a faculty which can be improved or developed by exercise. Either it is there or it is not. But as all these considerations arise only in an advanced stage of individual development at least in one direction, they do not at all affect the case of growing children who are in the learning stage all round.

Moreover when you have learnt to find joy in work, you will easily and naturally find yourself at the entrance to the next higher stage where your joy will be transferred from the external work to the internal organism, where you will work not certainly now to find joy—for you have it already —but out of the very abundance and exuberance of your joy. Joy now will cease to be an objective, but will become a motive. When joy has thus become a permanent feature of your life, any work that you touch, however mechanical otherwise, will begin to glow. This is the true golden touch.

An epicure probably finds as much joy in the delicacies of a well-equipped table as a saint or a sage in his devotion or contemplation; only the

conditions of the saints or sage's joy are at his own command, while those of the epicure's are not. The essence of joy or sorrow is much the same always and for all. What vary are only the conditions under which different individuals, and, what is the same thing, the same individual at different times experience them. That is why the great Aiyaval of Tiruvisanallur said: "Oh Lord, if sorrow be my portion in this life, I will not be so impertinent as to pray to you to change it, but I can pay to change the conditions which cause my sorrow. Instead of sorrowing over my lack of wealth, power, fame, or friends, let me sorrow over my lack of love for Thee!'

When Charles Lamb wrote "Man is out of his element so long as he is operative; I am altogether for the life contemplative;—if I had a son I would christen him Nothing-to-do," he evidently had in mind his breadwinning operations at the desk and counter of the India office, where his imagination and initiative were all too-fettered; and the contemplation he meant was that of the well-ordered imagination contemplating its work of Love—as when God said "Let there be Light" and there was Light and He saw that it was good. He wrote it on the eve of his retirement from labour to enter on work, in the sense we have given it.

The one conclusion underlying all these considerations is that man is intended not only to read and write and talk and cypher but also to work and do; that Education has got a concrete as well as an abstract aspect; that, in Psychological order, the former must take precedence of the latter and that, without the former, the latter would be an impossibility or at best a Dead-Sea Apple. Culture, we also see, cometh not by calculation, but bread does. Let us stick to what is calculable and give up canting about the incalculable.

A LESSON FROM THE SOURASHTRA HOME

By C. N. S.

The whole trend of modern progress has been to replace man by machine and home industries by factories. It is no wonder then if to-day the advanced countries are groaning under machine labour and capitalistic regime. In the West men have grown alive to the evils of the prevalent system and human factor is asserting its importance in production by demanding the lion's share of the profits. It is therefore not unlikely that there would soon be a thorough change in the industrial world. Under such circumstances it is extremely desirable that we keep our country from the baneful consequences of concentration of industries in the hands of a few capitalists and in the unwholesome and uncongenial factories. Luckily India does not afford many facilities for organised capitalism. Climatic conditions apart, there are other causes which impede the growth of production on large scales. The divided family system makes capital lie scattered and labour though cheap is not mobile owing to local ties and caste restrictions.

India is rich in soil and very little has been done to utilise her natural resources and thus to bring her on a par with other countries of the West. Conditions bid fair to remain despicable until the best of her sons devote their energies and abilities to industrial pursuits. Our young men madly rush for the socalled liberal professions, though it dawns on them ere long that they have not all beds of roses to tread upon. It is high time that they leave off the beaten track and look to the material prosperity of the country. This hankering for office and law must be checked and avenues of industries must be opened out for them to betake themselves to.

Unmistakably India's future industry does not point to organized labour and capital but in the main to individualistic efforts. There is always room for the play of human skill and fancy and the progress of science will provide appliances to carry on industry with as much advantage on a small scale as on a large scale. Small scale production has untold blessings especially for the weaver. Despite the foreign goods and those of the Indian power loom, the small weaver of this country has not entirely succumbed and continues to exist with wonderful tenacity. Here and there we find the Indian weavers employing improved looms other than the time-honoured hand looms. It would be futile to discard machines altogether, but a judicious combination of man with machine will bring to perfection our home industries and make them thrive even against the competition of cheap made foreign stuffs. Thanks to the taste and fashion of the Indian masses in dress and clothing. Especially the Presidency of Madras has developed peculiar fabrics, solid and embroidered, notably the sarees of ladies which machines alone cannot accomplish to such fineness and splendour as individual skill.

India has long been a famous country for weaving and Indians have made cloths of various degrees from the coarsest to the finest and these have been almost the products of hand labour. Every peasant in the village had a spinning wheel and in his leisure hours he worked at the wheels to eke out an extra income. Even to-day in some remote villages you come across not unfrequently with houses where you find spinning wheels though kept only as a relic of the past. The charka and khaddar are, therefore, nothing new to this country. It however redounds to the great glory of Mahatma Ghandi that he brought out the spinning wheel from the limbo of oblivion and placed it within the reach of all, the rich and the poor, the high salaried official and the leading vakil of the bar. It might be that Indian cotton is inferior, it might be again that England imports more cotton from elsewhere than from India. But it is vitally important for India that her children should be clad in cloths woven with her cotton on her own soil by her own sons. The great bulk of the Indians have no glamour for wealth and they rest content if their ordinary wants are supplied. Nay the skilled Indian weaver can minister to the advanced and fashionable wing of the community as he has hitherto done.

The future of India's cotton industry depends on the development of the cottage or home industries with improved looms and such other tools and machinery as would tend to foster it. One cannot but be impressed with the manner of weaving carried on in the houses of some of the professional weavers of South India. The Sourashtra home offers a typical example of what the future of Indian weaving should be. Ordinarily every Sourashtra home has at least a single loom, fly-shuttle or hand loom. The members of the family participate in the work and their co-operation is of a bracing kind.

From the oldest dame down to the little girl all are engaged in the industry and their co-operation contributes not a little to the success of the Sourashtra weaver. Away from the smoky, dingy, crowded, and foul factories, they live in a purer atmosphere spinning and weaving and thus offering their mite to the commercial prosperity of the nation at large. There are other weaving classes like the Sourashtras such as Kaikolars who devote themselves entirely to the innocent and useful weaving service. But the Sourashtras have an advantage over others in that they are excellent dyers and many of them command capital enough to organise trade in the cloths made by men of their own community and thus keep off the small Sourashtra weavers from falling into the hands of the middlemen.

It would be a glorious age for India if many homes follow the example of the Sourashtras and set up wheels and looms for clothing the children of the soil. If Indians would realise their possibilities in weaving and take on their shoulders the task of carrying on the weaving industry on improved lines, free from all the hideous trammels of factories and capitalism, they would have done a great service to the country and raised India to the foremost rank of the nations of the world.

PRESENT DAY IDEALS AND THEIR BEARING ON EDUCATION.

By Mr. D. Abishekanathan, B.A., L.T.,
Shiyali.

A great man has said that the essential condition of all progress is the pursuit of an ideal toward which one ever tends but which he never reaches. This means that, when one ideal has been attained, it is but wise to replace it by another still higher so that there may be continued progress. Without this change and adaptability to new conditions all progress must come to a standstill.

It must be borne in mind that different ideals have influenced different nations in different periods in the history of the world. To take only a few examples. The Greeks aimed at the beautiful in culture, in philosophy, in oratory and in the fine arts. The Romans were eminently a nation that loved law, order, and discipline. The Phoenicians were essentially a nation of merchants who worshipped gold. Shall I say that the Hindus have been characterized from time immemorial as a nation that has loved religion and philosophy? We may therefore take it for granted that every Hindu, nay every Indian for that matter, is at heart deeply religious and is also a bit of a philosopher. Self-resignation and a blind belief in fate have for ages influenced the activities of our forefathers.

While the East was thus completely resting on its laurels, the West whose civilisation began late has been able to steal a march on the East in material progress by reason of its advance in Science.

If the East had only continued in this state of lethargy it would have been left far behind the younger peoples of the West in the matter of civilization. The East would then have served as hewers of wood and drawers of water for the West for an indefinite period. God in His mercy was pleased to give the East a chance to shake off its lethargy and take its place among the forward nations of the World. This chance came with the Great War. It is said that everything works for the good of those that love the Lord. The Great War brought the East into very close contact with the West with the result that the East is no longer content to worship the West; and, the blind regard an Indian had formerly for a European is beginning to be a thing of the past. In short, the absolute sway of the West over the East has been shaken.

The Great War is said to have resulted in subverting about 10 monarchies based on absolute authority. A wave of democracy has begun to sweep over the East also. This new spirit—the national spirit—has affected India also. It is no wonder therefore that India has begun to wake up, after all.

The spirit of enquiry is said to be absolutely necessary for progress in Science. In fact, it is necessary for all progress. It is this spirit that has begun to make itself manifest even in India. Time was when Indians were a stay-at-home people. Travelling to Europe and the West generally has become more common now than ever before. The outlook of the Indian has become wider.

The advance of Science which has led to the introduction of Motor Cars, Air-Ships, Aeroplanes, and other useful inventions has resulted in nullifying distance, thus drawing the East more closely to the West.

The consequence of all these influences is to fill the Indian mind with new aspirations. These have expressed themselves in the new demands now made in all departments of Indian activities—political, social, religious, and educational.

As it is not my purpose in this paper to dwell at length on the political, social, and religious aspirations of India at the present day, I will dismiss these with only a few remarks on each and devote the rest of this essay to a fuller consideration of the educational aspirations.

In politics there is the demand for Swaraj, extension of the franchise to women, recognition of the principle of raising the downtrodden, etc.

Among the social ideals may be mentioned the desire to bring about a union between Hindus and Mohammadans, to do away with the barriers separating one section of the Hindu community from another, to create in the minds of the Indian youth a regard for Industries, handicrafts, and Manual Labour of all sorts.

In religion also is perceptible a new spirit of tolerance towards those holding different religious beliefs. The old spirit of bigotry and intolerance is giving way to a more charitable spirit.

Lastly, we come to view the changes in the sphere of education. In passing, it may be stated that education of the right sort imparted to the Masses will make the way smooth for effecting the desired results in the three spheres already enumerated. It is for this reason that the cry is often raised in these days to make education the first charge on the revenues of the country We shall, however, revert to this point later.

Education has to be viewed in its three aspects, Physical, Cultural and Moral.

The old idea of Education concerned itself only with developing the mental side of a pupil. It is therefore gratifying to see that the Department has asked school authorities to watch the Physical side of a pupil also by providing for periodical medical inspection in schools. But mere medical inspection whose aim is only to point out the defects in the health of a boy cannot, I think, go far to improve matters. Many parents already know what these defects are; but they allow the pupils to continue their studies in spite of these defects because their means are so limited that they cannot do otherwise. In such cases Government should provide for pecuniary help to be given to deserving parents.

As regards the change in the mental or cultural side of education, it is needless for me to point out how, at the present day, imparting knowledge is done, not by stuffing useful information into the heads of pupils at the point of the rod if necessary, but by providing suitable means for drawing out the power of the mind. In other words, provision is made for growth from within by making the pupil respond to suitable stimuli.

Provision is also made in the curriculum of each school in these days for Moral, and religious instruction.

I may next proceed to point out how the relative position of the teacher and the pupil has also undergone a change. In olden days a learned Pandit or Guru imparted instruction in the subject or subjects in which he was proficient, first, to a small number of disciples who gathered round him. When this circle widened in course of time it became an institution corresponding more or less to a modern school in some respects. The disciple had to wait upon his master and render him all sorts of service, even menial service, to gain his goodwill. In this arrangement it looks as if the teacher was everything and the pupil was nothing. In the modern arrangement it is the pupil that counts more than the Teacher. In other words the teacher exists for the pupil and has to accommodate himself to his convenience; and not the pupil for the teacher.

Again in olden days, the Text-book reigned supreme. When a few enthusiastic teachers handled the text-book in a rational or intelligent manner they were looked upon as demi-gods and were loved and practically worshipped by their pupils. This is no longer the case now. The text-book has been replaced by the Syllabus. Research and extra reading have to be encouraged. A school with a well stocked library and a set of intelligent and enthusiastic masters can turn out good work in these days provided the material in each class is found to be of the right sort.

Another change that we notice is this, The national spirit has already begun to express itself in the demand for vernacularisation of studies and for the establishment of a separate University for each language area. Though the desire to adopt Vernacular as the compulsory medium of Instruction up to the III Form may be commended for several reasons, I do not know how far the same principle can be applied, to the teaching in the Higher Forms, without necessarily lowering the standard of attainment in English.

The S.S.L.C. Scheme of studies is considered by many, and I believe with justice, to be an ambitious scheme which really manufactures young men a large majority of whom are thoroughly grounded in nothing or next to nothing. It is the complaint of the older section of the masters that the S.S.L.C. product of the modern day is wanting in the solid and accurate all-round knowledge of the old Matriculate whose handwriting, spelling, and grammar, were generally reliable. Can it be said that the too early specialisation implied in the present S.S.L.C. system is responsible for this deplorable state of affairs?

I cannot consider my task as finished without making some reference to the education of women and the Boyscout movement.

A competent German Missionary of several years' experience in India was once sounded by me regarding female education in this land. He plainly and honestly told me that he considered that education of women was getting top-heavy and things could not look better until the education of women took a different turn from that of men after a certain stage, in the case of the majority of them.

Lastly, referring to the Boyscout movement I may say that the Scout-Training develops in the young the qualities of intelligence, resourcefulness, alertness, and loyalty. The unpractical and ordinarily non-observant Indian youth is trained to observe things well and to help himself in times of need. His motto is to be prepared; and his ambition is to serve his fellowmen. He has to place himself at the service of his God, King, and Country.

Every Scout has to regard another Scout, no matter to what nation or community he may belong, as a brother. For these reasons, the Boyscout movement may, in my opinion, be regarded as the greatest hope for the future of India.

In conclusion, I must state that until Government is able to ear-mark a greater proportion of the revenues of India for developing the country's natural resources, for starting Commercial, Industrial and Technical Institutions of approved merit under expert management in suitable centres, for fostering Agriculture on up-to-date lines, for giving free instruction to the masses, and for improving the status of teachers generally, nothing great can be achieved in the near future. Education should therefore be the first charge upon the revenue of this great land.

A paper read at a meeting of the Tanjore District Teachers' Guild held at Shiyali on 30—1—1926.

"INDIAN WOMEN AND LAW"

BY MR. P. N. SUBRAMANIAN, B.A., Madras.

Everywhere in India there is a cry that society has lost its balance and that the civilisation of power is chiefly masculine. Women are therefore trying to assert themselves in all fields of human activity with panting breaths and palpitating hearts. Any suggestion to them that the woman's function is the passive function of the soil which not only helps the tree to grow but keeps its growth within limits is sure to prick their bosom and make their eyes light up with a malevolent fire.

But in trying to restore the equilibrium in society they sometimes do things which call for the greatest reproach. Many may tolerate women-coachmen, women-jockies and Hon'ble women-members with pincnez and gloves making budget speeches in the Councils and in the Assembly especially after the Majority Report of the Muddiman Committees; while some may tolerate women with walking sticks smoking and taking to snuff; and a few could even allow, though after a great deal of hesitation, women trying to grow beards and develop crops and "Prince of Wales" moustaches to boot. But no Indian would reconcile the idea of Indian women taking to law.

However much people might say that education of women undermines the distribution of labour in our homes and brings in its train frequent wranglings and bickerings in the domestic peace, I am ever of opinion that women do need education. For education makes a mind noble; education makes one broad-minded by imparting true liberal culture; education completely equips one with all the necessaries for the weary and troublesome journey of life. So if education has succeeded in making a woman think well, act well, and do well that is more than enough. An educated lady then will be a blessing to the household and a valuable asset to the nation.

In the teaching and in the medical profession, women may contribute a great deal towards the happiness of the nation. One can understand a number of girls sitting at the feet of their Learned Mistress and drinking deep of the springs of knowledge. One can also understand a number of ladies taking to surgery and midwifery as the most philanthropic work for the benefit of all women-folk, for they are best equipped for it by virtue of their sex.

But logic cannot extend any further. Indian women taking to law is nothing short of an insult to Indian sentiment; it is a violent revolt against Indian modesty. The legal profession is not a sweet bed of roses first. It is covered all over with thorns and with thorns of the most undesirable and dangerous type which no woman could successfully tread over. It is vain logic to say that just as women doctors are useful to women patients women lawyers would be useful to women clients. Not only would they be of absolutely no use to them, but they should trample down on all sense of Indian sentiment and modesty if ever they take to translating their intention to action. Even in the so-called civilised countries of the Western World where women are slowly being given more and more freedom, the idea of women taking to law is not after all so well cherished. In England, for instance, though there are at present fifty women barristers, I have never heard of any success among them and what is more, they are not encouraged to have any practice otherwise than in their chambers. Well, what does this mean then? Even the progressive and reforming European sentiment too is against it. And I therefore fervently hope that the day will not be far off when women barristers would be totally extinct from civilised societies out of sheer respect for womanly sentiment and modesty if not for anything else. Indian women too who are now trying to ape their sisters abroad would, I hope, take the lesson in good time and would retire in calm and peace. Will not the Bench, the Bar and the Varsity agitate on the point and keep up the dignity and self-respect of the Indian Nation?

DHRUVA

By Mr. B. Pattabi Ramaiya, B.A., L.T.,
Head Master, Anakapalle.

(Continued from December Issue)

Canto II.

Full many a hunting wood was found
Uttamapada's city round.
To one such wood next break of day,
The gentle lad pursued his way.
To that same spot, that morning fine,
Came Narada, the sage divine,
With matted locks and beard grey,
And a face lit up with pious ray.
And several hymns of praise were sung
To the notes of a lute on the shoulder hung.
He danced along in raptures wild,
And met the king's forsaken child.
Seeing Narada come up to meet,
The boy prostrated at his feet.
In silent reverence then he stood,
For the sage his plight had understood.
The wise one marked his pensive eye,
The broken sob, the long-drawn sigh,
And by his gifted insight keen,
He knew the boy had banished been.
But yet to make the boy relate
In his own words his piteous fate,
The wise one asked the little lad
What made him look so pale and sad;
Why he had left his happy home
By bush and thicket thus to roam.
Poor Dhruva proceeded then to tell
The fate had him of late befell,
How Suruchi him did chide and rate,
And utter words of jealous hate,
How he the treatment could not brook,
And to the woods himself betook,
To pray to Vishnu day and night
To save him from sorry plight.
"O, foolish child," the sage did say,
"To think of praying night and day,
And seeing Vishnu!—fruitless quest,
For thee fit yet for the mother's breast.
A simple babe such as thou art
Should not an insult take to heart.
Too young thou art, too tender yet,
To try by penance boons to get.
Full many a sage and hermit grand
Hath failed the forest life to stand.
And years of prayer, well sustained,
Have not a sight of Vishnu gained.
So, let thy troubling thoughts now cease,
Go, get thee home, and live in peace."
The boy said, "Pardon, Holy sire,
If I to Vishnu's boons aspire.
Our holy works make me believe
That Vishnu will indeed relieve
The sorrows of the humblest one
That hath in faith his prayer done.
So let me try my humble chance,
And Vishnu may appear perchance.
But if I turn, as bid by thee,
At home I cannot happy be."
The sage now saw that God's own hand
Was guiding him to a future grand.
So moved with love and holy joy,
He blessed the pious high—souled boy:—
"Right pleased am I to find in thee
Such strong desire Vishnu to see.
In thee most holy thoughts arise,
Would put to shame the great and wise.
Thou shalt sure see Vishnu, lad,
And with his grace come home right glad."

(To be continued)

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THE BACKWARD PUPIL AND APPLIED PSYCHOLOGY

BY MR. NAGARAJA SARMA, M.A., L.T.,
Presidency College, Madras.

An influential school of psychologists would believe that the predominant interest of all psychological investigation should be theoretical, and any attempt to construct a practical Psychology is bound to be a failure. With the advent of the experimental methods in Psychological investigations, the traditional view that Psychology should maintain a sort of dignified theoretical aloofism has been definitely abandoned and applied Psychology as an independent branch of study and investigation has come to stay. That is perfectly natural. The trend of modern civilisation and modern science is PRACTICAL almost with a vengeance and the theoretical Principles of any positive science should be capable of practical application to the hard facts and realities of life and existence, so that in the constructive and progressive march of the Applied sciences difficulties and stumbling blocks across the path of man's evolution towards more and more happiness, may be removed with ease. Applied Psychology has been of considerable practical significance in the fields of Education, Law, and Criminology. Let me briefly discuss in the present article what light applied psychology throws on the Backward Pupil and what remedies it is able to suggest for his improvement.

The Backward Pupil is a permanent paradox and a source of infinite annoyance and irritation to the hard worked and fatigued pedagogue. Want of tact in handling him of often converts a willing pupil into a rebel. Why any one should develop to be a backward pupil can be easily answered. Two sets of factors generally contribute to such backwardness. Hereditary factors constitute one set. They are generally vague and the Modern Biologists, Evolutionists, and Anthropologists, are not unanimous as to the certainty of the transmission of acquired characteristics. Anyhow that inherited tendencies and dispositions are to some active degree responsible for the backwardness of pupils cannot be denied. The second set of factors relates to the environment of the pupil. The pupil finds himself amidst uncongenial surroundings. He has not the power to revolt against his being forced into an institution governed by stereotyped by laws of disciples and curricula of instruction. Such a revolt where it exists is sure to involve the pupil in parental ire and displeasure and some unpleasant disciplinary action or punishment. Any other factors in addition may be reduced to one or the other of the two sets.

The backward Pupil cannot be abandoned as hopeless and beyond redemption. Applied psychology while decidedly not pretending to work any miracles will be able to point out the means for diagnosing the nature of the circumstances that have contributed to make the backward pupil what he is, and for enabling the pupil himself by a slow and measured and regulated exercise of his own volitions, to efface the stigma of being backward. Modern Psychology has given up the Mosaic theory of conscious experience. Experience is always unitary and represents a totality of complex circumstances. Each person is capable of achieving some useful and

definite end. The ordering of the volitional activity in its initial stages with a view to the formation of healthy habits during the impressionable period of youth, is the most difficult problem a professional teacher has to face. Attention plays the most prominent part in the constructive building up of experience. Attention pre-supposes the existence of some living interest in the object attended to coupled with the consciousness that the object is within our reach and that its securing would advance the well-being of the individual The realisation or the satisfaction of the conative tendencies is impossible without the concentration of attention Such are the broad general principles of modern Psychology and as a result of their application to the facts of life applied Psychology has gained prompt recognition. The Problem of the Backward pupil can thus be stated in terms of Interest. Why is the pupil not interested in a particular course of action or instruction.? Why does his attention shift or vacillate? Is the backwardness due to any inherent incapacity to learn or merely a negative induced state of passivity brought about by circumstances or conditions that can be controlled, checked, and even counteracted?—conditions such as the dryness of curriculum wheu the pupil's bent is practical, hilarious and enthusiastic, etc. With a view to answering the questions of that kind Intelligence tests have been devised. They are called intelligence tests or mental tests. They were originally devised by Two distinguished Psychologists of Paris, Alfred Binet and Theodore Simon, in order to assist the educational authorities in the matter of separating the children suspected of mental deficiency from the general class and putting them in special ones. The scale is being widely used after the necessary modification to suit peculiar local conditions, in the United States. There are two scales. One is the 1908 scale. The other is the 1911 scale. There are about 60 graded tests of varying degrees of difficulty and complexity. They are intended to test the child's alertness of response brought about by its inherent capacity for learning or an intellectual adjustment. As I assume that several of your readers are likely to be acquainted with them I need not go into the detailed applications of them.

The ability is measured in the terms of mental age. Pupils below the mental age are defectives whatever their actual or chronological age. Those above are to be classed as brilliants. Several of course will fall under the class of averages. The tests were applied during the War for the purposes of selecting suitable persons for the army. Thay are called Group tests.

Assuming the tests have been applied and the backwards have been segregated, what is the further procedure.? The application of the tests has revealed that pupils defective in reciting pieces of poems are quick at drawing sketches of landscapes or the modelling of clay or say in the successful employment of manual skill. So the Backwardness of the Pupils is entirely relative but never absolute. The watchful teacher or experimentor should try to detect the special inclinations and aptitudes of the pupils and turn them to proper advantage.

Applied Psychology has Two courses to suggest for the improvement of the backwards. It is very easy to offer vague and general advice. The practical teacher is faced with innumerable difficulties, some of them spring up unexpectedly under the stress and pressure of the class-room. The first suggestion is to create an interest in the pupil by offering him for his choice several fields of childish study. If a child betrays tendencies to sleep during an arithmetic class habitually it should be observed during the history or the story-telling class, or during the class of organised games. A reasonable time of trial is necessary. If repeated trial ends in failures merely, the child should be removed to healthier surroundings and its attention should be diverted to such subjects in which the child may seem to evince spontaneous interest. Due allowance being made to the conditions of fatigue and rehabilitation processes, it will be seen that one of the most effective means of dealing with the Backward Pupil is the creation around him of an atmosphere of attentive interest. If ultimately such a diversion of attention be not possible, it may evidently be the Backward Pupil's case is a pathalogical one.

The second Course is this: The backward pupil should have his conative activity linked to certain *values* that are appropriate to the stage of mental development to which he is roughly held to be long, whose appreciation will often whip the mental defectives into some form of healthy activity. The linkage may be effected by the institution of a system of rewards and punishments or even by the mention of living examples of personages who may be known to the child, or even by the suggestion of noble and lofty ideals realised in the lives of National Gods and Heroes. If the habitually irresponsive defective be told that he in common with the rest of humanity is entitled to honors, distinctions, and achievements in life, and that they are not after all beyond his reach provided he is willing to put forth some effort and exercise some attention, he may shake himself free from his dullness and lethargy and endeavour to turn out a new leaf. In the Modern Stimulus-Response psychology such a linkage is held to be of supreme importance. The Volitional one is the executive aspect of conscious experience, and whether a rational exercise of willed activity occurs on the exalted plane of moral conflict and deliberation or on the comparatively humble plane of impressionable childhood and exuberent adolescence, it should be directed towards the realisation of a definite end with which a sense of value or worth is invariably associated. Notwithstanding all efforts on the part of experienced teachers, the Backward Pupil, the Rebel, and the Free-lance have to be reckoned with as a permanent factor in the Class-room. What with a ridiculously exaggerated notion of Prestige and Freedom and liberty possessed by many of the modern students, the Problem of the backward pupil is rendered all the more difficult to solve, as the backwardness often happens to be functioning along with perversity and spontaneous mischief. In such cases the Psychological Law of Inhibition should be resorted to. The tendencies of the defective and the delinquent should be inhibited by the setting up of constructive programme of work instead.

After all Applied Psychology can only indicate in the roughest outline one or two means of dealing effectively with the backward pupil. In extreme cases of incorrigible backwards the pupils should be mercilessly segregated and kept apart from the rest of the class so that the latter may not suffer. If at any period it is found that the child or even the adult is not likely to profit by the course of instruction imparted to him, he should be plainly told so without the employment

2

of Camouflage. It is a pity that even in the University Classes pupils are driven to choose optional subjects and groups for the study of which they have no aptitude at all mainly by the force of circumstances and by their desire just to secure a pass which is either a pass-port for their admission elsewhere or a hall-mark for employment somewhere. When that is so, the problem grows more complicated in the case of children who are not in a position to make any decisions for themselves and who somehow are being compelled to attend to courses of instruction by parents and teachers. It is very much to be desired that our Educational Experts will soon turn their attention to a formulation of a graded scale of a Intelligence Texts on the Analogy of the Binet-Simon model with special reference to Indigenous condtitions and requirements. I am aware that Miss C. Gordon, the Superintendent of the Kindergarten at Saidapet, had planned a scale of her own to suit Indian conditions and needs. I do not know if she has published the scale and the hints for its practical application. The state should sooner or later take up the problem of the mental defectives and it is to be hoped that in all future organisation of primary education due attention will be paid to the popularisation of the intelligence tests. The Teachers' Guilds and conferences should bestow some serious thought on the problem.

ON BOOKS AND BOOK-MEN

Regunandanan. By Mr. V. K. Parthasarathy Iyengar, B.A., B.L. Published by V. S. Swaminathan, Secretary, The Paridimar Kalaijnan Library, Madura. Price 0-12-0.

With the awakening of nationlism and revival of a love for one's mother tongue, the Tamil Book world has of late been flooded with novels and stories, good and indifferent. Some of them have kept up high standards of thought and diction and have come to be prescribed as extra readers for pupils in schools and colleges. One of the valuable books of this kind seems to be the novel under review. It is the second successful essay written by the learned author in the series of Prize Essay competitions held under the auspices of the Library instituted in the name of the great Tamil Scholar, the late V. G. Suriyanarayana Sastriar, B.A. Couched in an elegant diction and inspired with noble impulses, unmarred by compromising tastes, and spiced with learned quotations and apt proverbs, the work is not only interesting but highly educative. We congratulate the author as well as the publishers on their enthusiastic interest in the revival of Tamil Literature. We trust their endeavours will be amply repaid by suitable recognition by educational authorities.

Health Maxims. By Mr. B. Narayanaswami Iyer, B.A., L.T., Town High School, Kumbakonam. Price As. 4. (For use in Elementary Schools).

Mr. B. Narayanasami Iyer's name has become almost a by-word among the teaching public of South India by his valuable Science publications. The latest achievement of his untiring energy is a useful book, '*Health Maxims*'. One beautiful feature of the work is the elegance with which various health rules have found a pithy expression, arranged in alphabetical order as in the famous *Athichoodi*. They are, as it were, 'handy packages' of ideas, as Pancoast would put it, easy of retention and assimilation by young and old. The book is priced only 4 as. and we trust children all over the Tamil Nadu will be enabled to profit by the valuable contents thereof.

We acknowledge with thanks the receipt of a beautiful wall Calendar in very bold types and neat print from Mr. T. S. Abhiraman, M.A., Managing Director of the *Scientific Advance Co., Ltd.* Madras.

The Students' Own Magazine, Lahore—January Number. Editor:—Shiv Dass, B.A., B.T. Annual subscription Rs. 2.

An interesting magazine full of articles on diverse subjects. The editor's article on passport to success with a heading 'do not worry about examinations' is a good antidote and deserves careful reading. "More studies with less Labour", Relaxation, Helpful Exercise during Hard Studies and "What students should eat" are some of the interesting contributions. We wish many of the South Indian Journals intended for students copy the methods of the editor of this journal.

Sonnets and other Poems. By S. M. Michael. Modern Literature Company, Madras. Price Rs. 1-4-0.

Mr. Michael belongs to the enterprising new school of young poets and his march-up is bound to be more slow and steady than others who have and enjoy patronage in the press and the platform. A writer S. K. C. may condemn his verses in the columns of the 'Swarajya' in the assumed predominence of a reviewer, but Michael may any day stand the test and satisfy the poetic standards of beauty and art as good as S. K. C. or even G. K. C. In fact, poets were never good critics of their own art or of others, and the attack on Michael can only make him feel honoured that another of his ilk is out to appreciate him in *his* way. Of course, Michael is not invulnerable, and his line,

'Now sits the Morning like a mourning bride' in *Expectation* (iv) is surprisingly wrong, and if Michael can excuse me, even unmeaning. We always associate Morning as the Dawn of freedom—freedom from cares and anxiety, full of joy and aspiration, full of new hopes and achievements for the day. A Christian of Michael's inclinations to have compared morning to a mourning bride is unthinkable.

The best parts of Michael show his high promise of poetic grandeur. We have touches and echoes of Browning in such happy phrases of "a spirit unalloyed, unweighted by this heavy fleshly dross," and

To sprawl
On sod below and yearn so long in vain
To scale the heights empyrean-

The best lines of Michael are found in 'Equality.' It is at once a message from the heart of of a pure poet. It is a philosophy by itself understandable by any ordinary reader with least pretensions to poetic taste.

To none doth Nature give her gifts entire
To some belong
Care-burdened, favour-power or fame or wealth
Immersed in children's sweet, innocent mirth
Edens of calm delights, contented health
How many a hovel grows a Heaven on earth
For I have wandered here and long—in Heaven—
This have I learnt—God holds the balance even.

Snehalata is a story of tragic charm full of poetic sympathy which recognises in the unfortunate domestic martyr "a white soul more worthy than the gold"—"earth's loss is Heaven's gain."

We feel constrained to stop here, but we would bid farewell to him with a parting note that Michael should not attempt at mystic poetry and induce the unweary world to find mysticism in things apparently ununderstandable.

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EDUCATIONAL POLITICS

[BY MAGISTER]

(Madras)

The strife of factions in the world of politics makes one sick and the Teacher turns with relief to his class-room. Selfishness, corruption, treachery, petty jealousy—these mark the political world: selflessness, service and peace mark the world of education. The Teacher, who moves in a world of ideas, in the company of books, is nerved in his task by the outside scramble, for it is his mission to send forth better men, with greater steadfastness and loyalty to principle and country: and so far he has failed. But, has he been true to his calling?

'As I did not teach for the benefit of my fellowmen', said Thoreau, 'but simply for a livelihood, this was a failure': and so it is bound to be always. But, after all, how little really do we need by way of livelihood! 'Plain-living and high thinking' is an ideal not only to the teacher but to all who mean to live a healthy life: but he, of all people, should know that, not in the multiplication but the curtailment of our wants, his happiness (whatever this may mean), and put it into practice in his own interest and that of his calling. Many of the ills from which he suffers and which he could easily escape are due to a weak yielding to a false standard of life and comfort. To work for a livelihood, under this changed outlook, will not affect his work to its detriment.

But we must reckon with facts, and facts reveal a sad state of things. Ideas that influence conduct in other walks of life have invaded the School-work; and status, salary and tenure have become the burning topics of the hour. A wise Educational policy would therefore endeavour to change the Teacher's outlook slowly, while removing immediately some of the crying evils within it.

Poverty is the badge of his race, but is the assurance of a living wage a far-off ideal? It would seem so from the present state of things. So long as Education is not recognised as a vital affair of state policy, requiring closest and most sympathetic tendence, it is bound to be in the chaotic condition it exists to-day. It is not the question of what he gets that is at the bottom of his present ills, but how long he continues to get it. Is it really very difficult to make his position secure—of course consistent with Educational efficiency—a position even more vitally important than that of the Judge and urging to be placed on our equal footing in the matter of tenure? What if it is made to depend on the vote of his colleagues forming the School Council?

Even while writing these lines I hear that a number of teachers have been asked (by two institutions here) to shift for themselves from the next school year. Some twenty years ago this used to be a scandal, teachers' services dispensed with at the end of every school year for financial conditions. Even then, those that had put in fairly long service were rarely disturbed. But now, the present race of Managers have developed a nicer conscience in that they are scrupulously impartial. When we are told that history repeats itself, it generally has reference to long interval of time, but in the case of the Teacher it has the trick of repeating itself at ridiculously short intervals. Anyway the reason now also would appear to be chiefly financial. New men are cheap. One of the men whose services were "no longer required" has put in 15 years' service. There is no question at all of want of efficiency here. Another Teacher is young, efficient and submissive—and yet, one fine morning he finds he is no longer wanted: and there is an end of the matter. He did not indeed question the right of the authorities to send him out—and no teacher can, as each Manager claims to be a Czar and is bowed to as such—but respectfully asked for the reasons,—for his own future guidance,—which induced them to give him the sack. No; they were 'not bound to give any reasons': and he must needs rest content with it. Incidents of this kind are happening every year in many a school throughout the Presidency—at least the Tamil part of it: and yet who cares?

In justice, however, to the two schools referred to above, I must say that they have given ample time for the Teachers to get work elsewhere, and this is very honest and honourable on their part, for I know of a mean species of Managers who send away Teachers late in the year, as if their object in doing so were that they should not get work easily.

And we have the Madras Teachers' Guild. It met the other day as usual, provided occasion for a few speeches, passed a few resolutions, and sank into slumber—to awake now and then for similar spectacular purposes, I do not blame it at all, for who are its 'leaders' but teachers who must kotow to others if they are not to be driven into the streets? How is this vicious circle of circumstances to end? One of two miracles must happen—Managers of private schools must become angels or the State must develop a living interest in Education I do not expect the former: our only chance lies in the latter awakening to a sense of its vital duty . . . Education must be above all parties.

The Secondary Education Committee is agitating over the reorganisation of Education, and except for a few inconsequential changes, I believe nothing good will come of it. If it were to function properly, it ought to consider the problem of the Teacher who is the keystone of Educational structure, devising means to secure

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him in his job. But it is 'agitated' about 'higher' problems—the authorities have such a touching faith in curricula and the big stick of discipline, as if these, by themselves, would bring about regeneration. Some good, however, it may do even in its limited field if it makes the mother-tongue of the boys their medium of instruction and a nodding acquaintance with our own country's history and literature an essential part of Education. As for Elementary Education, it is not superficial Education as is generally understood, nor is it leagues away from secondary Education as is sought to be made out, but full and good so far as it goes and leading easily to higher Education. With vernacular as the medium of instruction, the present artificial and mischievous distinction between Elementary and Secondary Education should go. Vocational Education is another topic of the hour, but no one knows anything about it, the plentiful talk of it notwithstanding. Where are the vocations or avocations to which we are to prepare our boys? We are, no doubt, in a tight corner; but may I suggest that once you effect the revolution of making the mother-tongue the medium of instruction, many of these ills will gradually disappear? Our present system does not make for self-help or the development of originality and initiative, and such a development is a certain result of the revolution.

It is a wonder that there are still 'eminent Educationists' who prefer to be unnatural, for no argument would seem to be needed for making one's mother-tongue the medium of instruction in a national scheme of Education. They recognise in the sphere of politics, certain fundamental rights as the birthright of every man as man, but their vision is blurred when they treat of Education—that Education which (they tell us again and again) has brought them to their present eminence. There are still people, 'eminent' and respected, who cling to the faith of making English the *lingua franca* of India. It did not therefore come upon me as a surprise that the Trichinopoly Teachers' Guild, in its recent annual conference, never said a word about the medium of instruction. It had besides the excuse of a much more influential body, the gentlemen gathered at the same place sometime before to hammer out the *Tamil* University scheme. These were sharply divided over the question of medium of instruction, some opening that it is a matter of *detail*! The guild aforesaid talked of grants and length of school course and vocational training (the latest remedy for all our ills). It would appear that the Teachers as a body are not very enthusiastic about it: and no wonder for they have ceased to have a mother-tongue.

Your *English* Education has been a crime, gradually emasculating the nation, not so much materially as spiritually, intellectually, morally, but off from our old environments, introduced to a strange and alien world of thought and conduct, and perplexed in this new world, it has made us unfit for everything else than to drudge as clerks or something in that line. The evil is worst in large cities and towns. Think of Graduate Ticket-Collectors (Rs. 17-8-0 per mensem) and Intermediate Attenders! Is it not time that this tragedy should be stopped?

It is curious that there should be educated people who think that Education in our mother-tongue is synonymous with a 13th or 14th century education. We cannot, even if we would, shut off scientific knowledge, so characteristic of our times. Over sixty years of English Education has—instead of achieving anything solid and positive—only depleted us morally, physically and mentally. Can we point to one single name of outstanding merit in our province after we have taken to this education in large numbers—one great poet or reformer that has quickened national life? Other provinces—notably Bengal—can point to several, and this in spite of English Education. The reason is obvious. We have been bastard children of our mother-land and are ashamed to speak our *mother*-tongue, much less cherish and love our national literature.

True, the current has set in favour of it just now, but is it not curious that our knights of the pen should be jousting with the Muse of English Poetry when they know it is waste labour and—even granting that it is good stuff—lost labour? Letting alone the question of the prospects of Anglo-Indian poetry for the present, I ask them in all humility, what is the true function of Literature? Has it nothing to do with national life? with the people of the soil who look up to them as cultured men for mental and moral food, for inspiration and guidance in their drab routine of daily life? If, instead of this, they—with the poetic fire in them—were to use their mother-tongue as the vehicle of inspiring thoughts, do they not see what immense good they would be doing to the mass of their countrymen, rousing them, perchance, to noble thoughts and deeds by their winged words of fire? When it is in their power to quicken the pulse of the nation and live in its grateful affection, they are content to court the admiration of a few, to attempt a *tour de force* of which none but they are proud.

Now I am on it, I may say that Tamil literature, as a means of livelihood, is offering increasingly fair prospects. The Tamil reading public, even with our defective educational system, is widening: it consumes a large quantity of fiction, which is at present in the hands of men without much of education. Acquainted as I am with the market for Tamil literature of various kinds, I see a fair vision of large numbers of educated men taking to the pen, plying actively in the departments of fiction, religion and morals, developing a mass of general literature in prose, creating and enriching, fanning the smouldering soul of our country into a living flame.

There is money in it—a mine of it if only our men will care to work it, men with trained intelligence and habits who now knock--often in vain—at the gates of government offices for the petty remuneration of Rs. 30 and Rs. 40.

Madras Corporation Humour.

In the course of the meeting on the 11th March, a cat was noticed sulking under one of the seats of Swarajist councillors.

Mr. Sundara Rao Naidu: Is it in order for a cat to be in the House?

Mr. Satyanarayana: Was it recently nominated?

Mr. Sundara Rao Naidu: Has it been elected by Swarajists?

President: Order please.

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